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VOLUME L. CHICAGO, NOVEMBER 27, 1902. NUMBER 13

A NEW BOOK

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THE CONGRESS OF RELIGION.

Sunday Night Meetings for Chicago and Vicinity.

The ethical and religious problems of the day, and the duties and opportunities of the churches in connection therewith discussed. In the spirit of the Congress, the things held in common will be emphasized. The aim will be not controversy on old lines, but construction on the newer and higher lines of private morals and civic duties.

The following churches have already asked for meetings. Where no dates or speakers are indicated, details are yet to be settled.

The Cooperation of other Churches and Ministers is Solicited.

November 9. Stewart Ave. Universalist Church, Cor. Stewart Ave. & 65th St., Rev. R. A. White, Pastor; speakers, Dr. H. W. Thomas and Dr. E. G. Hirsch.

November 16. Unity Church, Oak Park, Rev. R. F. Johonnot, Pastor; speakers, Dr. H. W. Thomas, "Public Morality the common aim of the Church, Jenkin Lloyd Jones, "Extra-Church Forces working for the Higher Morality"; W. H. Hatch, Sup't of Schools, Oak Park, "Teaching Morals in the Public School."

November 23. All Souls Church, Cor. Oakwood Blvd. & Langley Ave., Jenkin Lloyd Jones, Pastor; speakers, Prof. Nathaniel Schmidt, Cornell University, subject, *Waste.* Prof. Geo. B. Foster, University of Chicago. *"The OldFaith and the New."*

November 30. Immanuel Baptist Church, Hammond, Ind. B. S. Hudson, Pastor. Speaker Jenkin Lloyd Jones. 4 p. m. and 8 p. m.

November 30. Unity Church, Dearborn Ave. & Walton Place, Albert Lazenby, pastor. Topic, "The Church and the Masses." Speakers, Dr. E. G. Hirsch, Dr. H. W. Thomas and Prof. Herbert L. Willett.

December 7. Church of the Redeemer, Warren Ave. & Robey St., F. C. Priest, Pastor. Dr. Thomas presiding. Speakers, Rev. Vandalia Thomas, *"Ground Arms,"* and Jenkin Lloyd Jones. *Things Held in Common.*

December 14. Church of the Disciples, Hyde Park, Rev. E. S. Ames, Pastor. Speaker Jenkin Lloyd Jones. *Religious Union.*

Pilgrim Congregationalist Church, Harvard Ave. & 64th St. Rev. F. E. Hopkins, pastor. Speakers to be announced.

University Congregationalist Church, Rev. F. E. Dewhurst, Pastor. Speakers to be announced.

People's Congregationalist Church, 9737 Avenue L., Rev. Chas. J. Sage, Pastor. Speakers to be announced.

January 4, 1903. Third Unitarian Church, Monroe street near Kedzie, Rev. W. M. Backus, Pastor. Speakers to be announced.

Congregationalist Church, Waukegan, Ill., Rev. L. Curtis Talmage, Pastor. Speakers to be announced.

Church of the Good Shepherd, Racine, Wis., Rev. W. L. Grier, Pastor. Speakers to be announced.

Isaiah Temple, Vincennes avenue and 45th street, Joseph Stolz, Rabbi. Speakers to be announced.

K. A. M. Congregation, Indiana avenue and 33d street, Tobias Schanfarber, Rabbi. Speakers to be announced.

South Chicago Baptist Church, cor. Houston avenue and 90th street, Frederic Tower Galpin, Pastor. Speakers to be announced.

Millard Avenue Presbyterian Church, Millard avenue and 22nd street, Rev. Granville Ross Pike, Pastor. Speakers to be announced.

St. Paul Evangelical Church (Union), 9247 Winchester Ave., Rev. Clifford Snowden, Pastor. Speakers to be announced.

Morgan Park First Baptist Church, Rev. A. R. E. Wygant, Pastor. Speakers to be announced.

Galilee Baptist Church, Robey St. and Wellington Ave., Rev. D. C. Henshaw, Pastor. Speakers to be announced.

In addition to the persons above named, the following have indicated their readiness to co-operate, and pastors are requested to select their speakers from these names and communicate with the undersigned as soon as possible:

REV. W. P. MERRILL,
W. M. SALTER,
REV. FRED V. HAWLEY,
REV. VANDELIA VARNUM THOMAS,
REV. W. HANSON PULSFORD,
MISS JANE ADDAMS,
PROF. CHAS. W. PEARSON,
RABBI E. SCHREIBER.

The speakers and topics are selected by the local church, which is under no expense other than that of heat, light, singing, etc.

As many copies of this announcement will be furnished free of charge as the local church will care to distribute. Correspondence solicited by

JENKIN LLOYD JONES, General Secretary, 3939 Langley Ave., Chicago.

UNITY

VOLUME L. THURSDAY, NOVEMBER 27, 1902. NUMBER 13

Love's Patriot.

I saw a lad, a beautiful lad,
With a far-off look in his eye,
Who smiled not at the battle-flag
When the cavalry troop marched by.

And sorely vexed, I asked the lad
Where might his country be
Who cared not for our country's flag
And the brave from over-sea?

"Oh, my country is the Land of Love,"
Thus did the lad reply;
"My country is the Land of Love,
And a patriot there am I."

"And who is your king, my patriot boy,
Who loyally you obey?"
"My king is Freedom," quoth the lad,
"And he never says me nay."

"Then you do as you like in your Land of Love,
Where every man is free?"
"Nay, we do as we love," replied the lad,
And his smile fell full on me.

Ernest Crosby.—From "Swords and Plowshares."

Great Britain has an "Annual Union of Women Workers," which has just held its conference at Edinburgh, the program of which seems to have been conceived in a large spirit and to have brought together high talent. A woman representative of University Hall, St. Andrews, deplored the lack of scholarly ideals among educated women, while a young woman from Lady Margaret Hall at Oxford thought that university life and the bicycle had added greatly to the happiness of women. Wage-earning children and the feeble-minded were also objects of thoughtful consideration.

A new edition of the "Roman Index" of prohibited books is announced. Up to 1757 all books were forbidden "which maintained that the earth moved and that the sun did not." In 1835 the name of Galileo was stricken off of the prohibited list and he became orthodox. But, according to the *Christian Life*, Darwin and Henry VIII., Rabelais and Pascal, Voltaire and Fenelon, Goldsmith's History of England and Sterne's "Sentimental Journey" are still on the prohibited list. Perhaps the fact that these writings are much more widely disseminated than the Index is not wholly deplored at the Vatican itself these days.

The *Woman's Journal* comes to its Thanksgiving with a thoughtful heart, as well it may. It says that the present year has seen the greatest single step forward that the cause it represents has yet made. This year eight hundred thousand women in Australia have been granted full national suffrage. Seventy years ago women could vote nowhere. Now school suffrage is permitted in many states of our Union. A limited municipal suffrage is granted in England, Kansas, Nova Scotia, Manitoba and elsewhere. We have not room to note all the triumphs in this direction, noted by our exchange, but we commend the article in the issue of November 22 to our readers.

We are glad to know that Dr. Quayle, the Methodist Manx preacher, now of Kansas City, Mo., has come to the defense of the preacher. We judge that his article in the *Methodist Review* for September is stimulating reading to the profession. It is on "The Debt of the Republic to the Preacher." As quoted in the *Literary Digest*, we think he has made out a case for the much distrusted profession. Let young men and women in the universities read this article and note our inadequate report of Mr. Ames, the young man minister who spoke at the Congress in All Souls Church last Sunday night, and ask themselves seriously if, after all, the ministry is not today an inviting opportunity to young men and women of nerve, of courage, those in whose veins runs the red blood of human sympathy and human progress.

Anent President Eliot's alleged gloomy estimate of popular education, which to our mind is not so gloomy as the complacent estimate of those who think that popular education is such a success that it deserves only praise, Dooley proposes, when he gets a good deal of money together, to hire a hall and invite the college presidents, whom he will address, after a little music, and will say to them:

"It ain't as bad as it seems, boys. Things is pretty good, afther all. It is thrue that ye haven't cured all th' wrongs iv th' wurruld, but nobody ast ye to. Th' trouble with ye is that ye're intilligence has soured on ye. Intilligence whin they'se a good dale iv it, an' ye know it's there, is sometimes a form iv milancholya. * * * * * Thry a little lighter readin'. Ye've kept ye're eye on th' pot too long. If ye look away a little while it'll begin to bile. If ye take me advice in two months ye'll be new men an' can ratturn to ye're thought refineries with glad hearts an' tache th' young idee how to shoot. It'll larn to aim afther it laves ye. Kappelmeisther, play us a chune, an' I'll ask Prisidint Eliot to sing 'Nancy Brown.'"

We are glad to print in another column a report of the New York State Conference of Religion from so competent and interested a pen as that of Mr. Whiton, a member of the editorial staff of the *Outlook*. Our friends of New York are encountering what the friends of the Congress of Religion have encountered before, that which they doubtless had reckoned upon, from the beginning, viz., the inertia of many of the clergy and laity who are very active in religious interests when such interests are confined within denominational bounds. These men and women will honestly disclaim sectarian limitations, either to their sympathies or their practice, and still, religious thought and fellowship

when it presents itself outside of denominational sanctions and enthusiasm, ceases to appeal successfully to their sympathies and fails of their co-operation. The apathy of the church public is perhaps an adequate explanation of the inertia of the public press in these lines. A New York correspondent in a private letter, commenting on the conference, says:

"It is a long and uphill road that is before us, but when we look back, the ascent already made from the bottom is such as to give good heart for the remaining climb. A most remarkable thing in the recent conference was the indifference of the daily press to the utterances of men, noted specialists, of whose addresses we were unable to secure any public notice."

In the death of Herr Krupp the world has lost one who was perhaps the greatest captain of industry in the world. Twenty-five thousand workmen were employed at this great cannon factory at Essen. It is one of the strange paradoxes of modern life that the head of this establishment that has turned out forty-one thousand pieces of artillery and won the title of "Cannon King," was himself, as his father was before him, a peace man. His object was to make cannon so effective that they would become too terrible to use. It is also one of the strange paradoxes of our day that this great friend of workingmen, who probably had carried the industrial colony to a higher state than has been done in any other part of the world, certainly when the number of employees is taken into account, had fallen under the violent displeasure of the socialists of Germany. Their relentless antagonism is supposed to have had something to do in hastening the lamentable event. It is well to remember that the Krupp foundries were not wholly given over to the manufacture of the engine of destruction. From this shop came also the mighty steel shafts of the great ocean greyhounds that may well stand for the highest achievements of the practical arts in the realm of pacific industry, international commerce and world-organization.

The First Congregational Church of Evanston has an unique and most suggestive "Co-operative Bible Class." It is a Bible class which is attended by adults—male adults at that. It is unique because it offers a free Sunday platform for the discussion of the pressing and hot questions of the day. A few Sundays ago a conspicuous socialist urged upon the class his "program." Last Sunday Prof. J. Scott Clark, of the Northwestern University, spoke on "The Possibility and Duty of Personal Financial Independence," in which he urged restrictions of marriage as one means of social elevation. No man ought to marry until he is reasonably sure of his ability to support a family. And on the other hand, he implies no man has a right to bring children into the world unless he is prepared to equip them with the ability to self-support should circumstances require it. Thus the modern scientist recognizes a menace to the commonwealth from the extremes of poverty and wealth. In the one case there is not enough money to make a home; in the other case the superabundance of money fills the home with its distractions and they become restless wanderers upon the face of the earth, leaving their children without the stays of a settled abiding place and that nurture which must come slowly and in obscurity.

Sunday Evening Congress.

The third of these Chicago Congress meetings was held last Sunday night at All Souls Church. A large audience was in attendance. However, the traditions of the Congress may have justified the charge in the past—this meeting could not be accused of being bookish, scholastic, abstract or impractical. The ubiquitous manuscript, too much in evidence at these meetings, was not in sight. Prof. Nathaniel Schmidt, of Cornell University, and now Assistant Lecturer of the Chicago Ethical Society, was the first speaker. Mr. Schmidt is one of the Directors of the Congress. He has offered upon its platform the results of his critical studies, his careful scholarship in Semitic fields, but this time (to use his own phrase) he "struck out from the shoulder," and the professor was crowded out by the philanthropist and the reformer. He spoke of the "Wastes of Life."

The waste caused by the millions of men clothed and fed and coddled by the state, who are absolutely nonproductive, whose business it is to study the science and practice the art of destruction, the destruction of life and of property. Add to this the millions more of property invested in the enginery of death, the munitions of war, which bring no compensation in the way of added safety, higher intelligence or humaner instincts, but bring results quite to the contrary.

He next spoke of the wastes in education, the money and strength devoted to the inadequate education of the one-tenth section of the human soul, while the nine-tenths remaining, which represent the moral, emotional, imaginative sides of the child, go unattended.

The third waste he spoke of was the waste of the churches, the struggle for existence, the anxieties of the sects, the maximum of the denominations. He pictured vividly the seven churches in a small town trying to support seven ministers on the salary of two. slums—centers of pestilence, prison-house of children, holding lives at their minimum, which at their maxi-

Then he spoke of the waste represented by the mum might be sources of inspiration and creation.

At the close of Professor Schmidt's address, Rev. Edward S. Ames, of the Hyde Park Disciples' Church, was introduced as a young man who, with youth, health and college training, was giving himself to the ministry of religion. He was asked to explain how he justified such a step to the world of living men and to the Lord of life. His reply was frank, direct, stimulating. He was in the ministry because he thought science and criticism were furnishing in these days great new incentives to the religious life; that it was a high task to interpret their conclusions in terms of reverance and usefulness. He was in the ministry because he thought there was a decline of dogma in the interest of light; that creeds no longer held their sway over the minds and hearts of men; that there are signs of a great coming together in humanity, and he wanted to be of that ministry that help along this coming together; he wanted to bring about this wider fraternity

that would center the energies of men on the fundamentals of life rather than on the dogmas and doctrines that change and which need re-statement for each successive generation of thinkers. Mr. Ames brought to the Congress the greetings of a creedless denomination and he believed the fellowship of a large and growing number of its ministers and laymen.

Dr. Thomas made the closing speech, in which geniality ripened almost into jollity and the hospitality of his thought ripened into cordiality of heart. He also prophesied a new awakening in religion, which awakening is promised and measured by the new interest in practical helpfulness in the co-operations of this world and the subordination of individual interests to the well being of the community.

The Pastor of the church presided and announced future meetings. Next Sunday, November 30, Drs. Hirsch and Thomas speak in Unity Church on the North Side. Mr. Jones speaks Sunday afternoon and evening the message of the Congress in the Baptist Church at Hammond, Ind.

Life Helping Books.

"The school is not a preparation for life, but life itself," says John Dewey. W. D. Howells has been saying something very like this concerning literature recently. He does not know how to separate literature from life. The most helpful literature and the most fitting school, then, are those which maximize the life of those who receive their ministrations. The life-helping books are small in size and few in number compared to the great mass of books that represent the output of the publishers. When the time comes for the annual estimate of the year's product there lie before us three little books that will deserve a place in this short list of small books.

They are books that evade the reviewer's analysis. They are books which rebuke compliments and defy adequate description, because they are books that appeal to the primary aspirations of the soul and touch directly the springs of conduct, the forces that make for character.

The first of these books at hand is the one that has already been commended more than once in these columns, but which asks for another word in this connection and in this company. We refer to Pastor Charles Wagner's "The Simple Life" (McClure, Philips & Co.). A commendatory word concerning this book spoken by President Roosevelt speaks much for the innate sanity and native simplicity and directness of him who sits in Lincoln's chair, and we rejoice in the notice that this commendatory word added to the essential charm and timely wisdom of the book in giving it wide publicity. There is no message more needed today than this message of simplicity in the world of thought, speech, pleasure and duty. Education, money, fame are all vain, if not something worse, unless they keep the soul sweet with the simplicity of the Sermon on the Mount and the directness of the Golden Rule.

The next book at hand is Charles F. Dole's "The Smoke in the Flame" (American Unitarian Association). Mr. Dole is a master workman in the work of making great little books, and this is a worthy successor to "The Coming People," "The American Citizen," "The Religion of a Gentleman," "The Theology of Civilization," and many other still briefer handlings of great themes. In this little book of 206 pages Mr. Dole has given us the result of the century's scholarship concerning the source, nature and character of the Christian religion. He has traced the rise of the pure flame through the mass of superstition and ignorance with which religion has grappled. It is a thumb-nail sketch of the Christian centuries. The white flame of the beatitudes, smothered though not extinguished by forms and doctrines, rises after the lapse of twenty centuries into a passion for thics which calls for the Church of Humanity, which is outlined in its last chapter. This is a book for preachers. Happy is the church that is to be ministered to by one who has given close attention to this book in his study.

A third book of this kind at hand is, "The Power of Truth; Individual Problems and Possibilities," by William George Jordan (Brentano). Here again are the words of one who has brooded upon life and its problems with high results. He is evidently a man who has gone in search of realities. It shows the result of wide reading. Many interesting facts are here skillfully arranged, and the delight of the reader comes in the ethical appeal that is enforced by these facts and arrangements. "The Power of Truth," "The Courage to Face Ingratitude," "Swords and Scabbards," "The Things that Come Too Late," "The Way of the Reformer," are some of the titles of the suggestive chapters in this refreshing, helpful book. It is a book for the weary mother, the harassed teacher, whether in day or Sunday school, and the text-ridden, sect-hampered and church-bothered preacher.

Of a very different character is the last little book in this little pile, and still not so different in its life-helping and stimulating qualities, "Catch Words of Cheer," compiled by Sara A. Hubbard (A. C. McClurg & Co.). The plan is a simple and familiar one—the perhaps overworked calendar, a text for each day in each month in any year. The value of it lies in its limitations. It is a pretty little book, and the gleaner, a lady well known among the book-loving and truth-seeking circles of Chicago, is at home in studies that reach from birds to Browning. And these extracts reach from the *Medical Times* to Emerson. The modernness of her sources of cheer strikes one. Mrs. Hubbard knows the difference between an epigram and a paragraph. She appreciates the ethical element in brevity. The work is often done in one line. Catch it, go your way and you will find that it will reinforce you. If the number of those who know how to use such a book as this is growing smaller, it is an ominous sign of spiritual decadence. Let us hope that it is not so.

Does it follow of necessity that a woman who makes clear speeches on the platform is rendering greater service to her generation than the house mother, who has guided her household well, and secured the peace and comfort of home to her husband and children?

Ian Maclaren.

Truth with time as an ally always wins in the end. —*William George Jordan.*

Thought and Deed.

There is never a thing remembered so,
As a word with kindness fraught;
And there's never a sky with as bright a glow
As the sky that you make with thought.

There is never a purse of gold can buy
A happiness so rare,
As the truths of life that about you lie,
If you try to see them there.

And it isn't alone in the great of mind,
And it isn't in cult or creed,
But it's deep in the heart of all humankind,
In noble thought and deed.

430 East Park Street, Stockton, Cal. —HARRY T. FEE.

The New York State Conference of Religion

The greetings of the Congress of Religion were duly presented to the New York State Conference of Religion at its closing meeting in All Souls Church (Mr. Slicer's). The seven sessions of the Conference extended through two days and more. If names afford, as the ancient thought, good omens, the names of its several places of meeting were most auspicious—the Church of the Holy Communion, the Temple Ahavath Chesed (or Loving Kindness), the hall of the United Charities, and All Souls Church. The opening session was devoted to setting forth the basis of a comprehensive religious fellowship—the "Quadrilateral" of the Conference (so called in reference to the Quadrilateral proposed by the Episcopal Church), viz.: 1. The Fatherhood of God; 2. The Ethical Teachings of Jesus and the Prophets; 3. Emphasis on Social Righteousness; 4. The Spirit of God in the Minds of Men. These topics were presented respectively by Revs. Leighton Williams, James M. Whiton, Maurice H. Harris of New York and Prof. Frank C. Porter of Yale. The next session was devoted to the unity of religion in all its diverse forms; the remaining five sessions to the moral and social interests of religion as threatened by the economic disorder and the political corruption of the times, and by the apathy of a large portion of the religious community. The conference was remarkable for the large number of specialists it brought together to discuss these subjects, such men as Professor Ely, of Wisconsin, Nash, of Cambridge, Mass., Bemis, of Cleveland, Gastrow, of Philadelphia, Clark of Columbia University, Ladd and Porter, of Yale, Knox and Thomas Hall, of Union Seminary, N. Y., and others. Most of the audiences, however, were disappointingly small, partly because of inevitable collision with other meetings, but more because of the general unfriendliness of the churches in New York to the all-including fellowship of the conference. The idea that religious men need to get together in any situation less serious than an eruption of Mount Pelee has not yet affected the majority. The proceedings of the conference, when published, will comprise papers of standard excellence and permanent value. The little service book used at its meetings by Jews and Christians of various sects can be had by sending ten cents to the general secretary, the Rev. Leighton Williams, 312 West 54th street, New York. Significant of the need which such bodies as the New York Conference of Religion and the Congress of Religion are responding to is a fact narrated at one of the recent meetings. The pastor of a New York church during a ministry of thirty years, had never deemed it proper to use the Lord's prayer in public worship—partly because it lacked the formula "for Jesus' Sake," partly because it was not, in his view, a prayer for the use of any but Evangelical christians.

New York, Nov. 23, 1902.

JAMES M. WHITON, PH. D.

THE PULPIT.

A Study in Dante.

BY DANIEL P. BALDWIN LL. D. OF LOGANSPORT, IND.

"King, that hast reigned six hundred years
And grown in power and ever growest."

—Tennyson.

Comparatively few people read Dante. It is too hard work. But his, like Shakespeare's, is a name to conjure with. As a rule, those who read him least admire him most. Why is he not read? Because he belongs to another age and his environments and ideas—those of six hundred years ago—have long since passed away. He was a Catholic of the Catholics and that great church has shared in the world's progress and moved on and out of mediævalism. It is now the fashion to read Dante symbolically, and to ignore what was, A. D. 1300, the great religious thought that then dominated the world.

The first division of the Divine Comedy—the Inferno—is a study in punishments treated from the vindictive standpoint. Dante believed in the dogma of everlasting damnation for all outside of the Catholic Church, and who were not entitled to the lighter and remedial fires of purgatory. Of these were unbaptized infants, the cowardly virtuous, the heathen, etc. Among these latter, for example, we find Virgil, his revered guide, and Plato. To the stern Dante the lovely Francesca da Rimini—more sinned against than sinning—was not entitled to the ultimate restoration of Il Purgatorio. To show how the world has moved on and up and left behind it forever Dante's barbarous doctrine of an eternal hell, compare Francesca's fate with that of Marguerite in Goethe's Faust. Their sins were exactly the same. But the Goethe of the eighteenth century leaves Marguerite with the angels in heaven and the whole world applauds his judgment.

Dr. William T. Harris, in his commentary upon Dante, says "Hell is the product of divine love." Using hell in its unqualified and popular meaning, this atrocious sentiment is a misrepresentation of divine justice and a travesty upon divine love. Even in Dante we only excuse his repulsive Inferno because it is followed by the Purgatorio and the Paradiso. Did not Christ unmistakably teach this doctrine? There are two answers. One is that while his words are unmistakable we may not have a full report of all that he said. The Greek term he used is translated "everlasting," but we cannot afford to damn eternally millions of the human race upon the accurate meaning or translation of a word. The value of a human soul is of far more importance than the integrity of a syllogism or the definition of a word. In some way the key to Christ's meaning in these awful chapters of Matthew has been lost. Besides, our Savior always used the language of hyperbole. The Sermon on the Mount is wholly unworkable until the church modifies it (as she wisely does) to suit the conditions of actual life. This sermon is an unsurpassed piece of idealism, to which the human race may ultimately attain, and as such is invaluable, for we must remember that we are saved by our ideals and our ideals save us. The other answer to the Catholic Church and Dante is that if our Saviour actually taught everlasting punishment for all outside of a church, if the "Communion of the Saints" excludes Socrates, Plato and Buddha, we should be compelled to say in explanation that he was a man and this awful doctrine is a man's error. It will not do to ignore the Christian consciousness of the twentieth century upon this subject. No minister now preaches this hideous dogma; in fact, when it is discussed by ministers in private it only excites distrust, and often derision, just as it is said the Roman Augurs laughed in each other's faces when they pub-

licly celebrated the mummeries of their so-called faith in the gods of Olympus. "The world do move," and it has moved on and left Dante's Inferno behind and now regards the Purgatorio as the only hell consistent with either divine justice or divine love. We of to-day universally believe in Tennyson when he says:

> "That not one life shall be destroyed,
> Or cast as rubbish to the void,
> When God hath made the pile complete."

It is extremely significant that the word "punishment" does not occur, nor is it hinted at, in the great "In Memoriam." How base and cruel it was in Dante to remand to the Inferno his revered friend Virgil, who so faithfully guided the great poet through the horrors of the pit and up the mount of purgatory, even to the borders of the terrestrial paradise. It is the fashion now to talk long and loud about Virgil's being only a symbol for the human intellect and therefore to insist that it was proper that he should be among the lost. But the question arises, has the splendid human intellect, such as appears in Plato, Shakespeare, Darwin and Spencer, no consideration in the rewards of the hereafter? Dante's limitation is the narrow Catholic Church dogma that consigns nine-tenths of the human family, and among them such superb minds as above named, to everlasting despair.

In its doctrine of purgatory the world is indebted to the Catholic Church for a modification, in spite of itself, of the horrible dogma of eternal punishment, as well as of the harsh Hebrew concept of the Deity. The great mother church, upon no better theological foundation than tradition and her own infallibility, but in fact as the expression of the universal instinct of the human race, teaches that the great majority of Catholics at death enter upon a limited hell, where, in time, the sins of this life are expiated, and whose ultimate outcome is restoration to heaven. The Purgatorio of Dante is punishment for reformation and not for vindication. When we examine this great subject in the light of reason this idea of purgatory explains the most facts. It will not do to restore the scoundrels of the world—the Iagos and the Franceschinis—without punishment any more than to send the Francesca da Riminis and the Ophelias to the pit. Punishment hereafter is as necessary to justice as the final restoration of the whole human race. And this is the fatal defect in the evolutionary doctrine of conditional immortality. This last teaches that only those fit for immortality attain it—the rest are annihiliated. But thus the villains of the world escape from their crimes into what Colonel Ingersoll called "the windowless palace of eternal peace."

One of the sweet consolations of the Catholic Church is the efficacy of prayer for lost souls and the intercession of saints in their behalf. But the idea is purely fanciful, just like its beautiful Mariolatry, which is the softening of the Hebrew idea of God as a stern judge by associating with him the feminine qualities of the Blessed Virgin. It was the great Goethe, if I remember right, who said that "in God we need a mother as well as a father."

We must not forget or slight the spiritual interpretation of Dante's Purgartorio. The atmosphere is that of hope. Blue sky and greenery succeed the gloom and desolation of the Inferno. Everywhere we hear the strenuous cry, "Climb, climb! Courage, courage! I can and I will." If the lesson of the Inferno is "The wages of sin is death," equally the lesson of the Purgatorio is "The gift of God is eternal life." Rightfully, therefore, upon the top of this mount of effort does our great poet place the terrestrial gardens of Paradise. Here, in the upper terraces of the Purgatorio, we have the great lesson of growth by service, and, figuratively speaking, of multiplication by division.

How can a person get rich by division? Applied to material things this unqualified statement is surprising. The more of these things we give away the less we have. But in matters intellectual and spiritual this paradox is perfectly true. We do not intellectually gain by multiplying knowledge. A sponge that does nothing but absorb gradually rots by reason of its increased and increasing richness. Intellectually, those persons who give most acquire most, that is, those who share their accomplishments with their fellow-man grow the richer and are always the happier. A curious illustration of this great truth is also found in finance. If a man can devise some way of cheapening a necessary article of living or improving its quality, his future is made, for the lower price or the improved quality will so increase the demand that riches are certain for the fortunate inventor. The cheaper and better the railroads and telegraph or any other necessary service, the more the patrons and the greater the profits. In the spiritual world multiplication by division is the law of the land. This is the constant teaching of Christ. Here is "that giving which enricheth and that withholding that impoverisheth."

It is in the upper terraces of the Purgatorio that we learn that the greatest power in the whole world is personal love. Love in the abstract is well, but we only realize what love really means when we see it in the human eye; feel it in the friendly grasp of the hand and are won to it by the magic of kindly human deeds. This is the symbolic meaning of the Beatrice and Matilda of the Purgatorio and Paradiso. The most of all our thoughts about God and the hereafter are in terms of human experience. This is the key to the religions of the world. We in this life know that its worst is Hate, Jealousy, Envy, and its best, Joy, Purity and Love. Hence all our ideas of future rewards and punishments are expressed in these terms: Heaven is the best we know multiplied by infinity; hell is the worst painted on the background of eternity. And so with our God concepts. This elemental fact must be constantly kept in mind if we would rightly understand our Dante.

But we must pass on to Dante's "Paradiso," first crossing the two rivers, Lethe and Enonoe. The first is the river of forgetfulness, the other of remembrance. The most merciful provision of humanity is the ease with which we forget pain and grief, and the equal ease with which we remember joy and love. Memory will not retain our sorrows and disappointments very long after they have passed away. This is Lethe. But Enonoe typifies the facility with which memory clasps all that is pleasant in life and gives it back to us. Here again we see that in the last analysis, "the essence of life is divine."

What is the secret of the Il Paradiso? It is the ultimate restoration of the human soul.

There have been two great world schools of religious thought—the Asiatic and the Western. The Hebrews living in sight of Greece and Italy I count as of the Western world. The Asiatic believes that all men will ultimately be absorbed in God. This is the religion of passivity. The Hindoo has one great principle, Brahma, into which all living beings will ultimately be merged. The Buddhist calls it Nirvana. Both are pantheistic and in them all personality seems to be lost. Both are lovely dreams of which we get a glimpse in Tennyson's "Higher Pantheism." The more vigorous Western idea of immortality is a state where the individual shall preserve its identity and activity, but where instead of absorption in God, the contrary is the rule. Personality remains, but a personality transformed and glorified by the divine, which in its ultimate analysis is

love. Hence our Western religions are those of activity as distinguished from Oriental passivity. How far these great ideas and dreams are racial products, is one of those profound questions that I do not now and here enter into. The difference between the great East and West was never better expressed than in the "In Memoriam:"

> "That each who seems a separate whole,
> Should move his rounds, and fusing all
> The skirts of self again, should fall
> Remerging in the general soul,
> Is faith as vague as all unsweet;
> Eternal form shall still divide
> The eternal soul from all beside;
> And I shall know him when we meet."

The Paradiso, unlike the Purgatorio, is full of music, or, rather, in the former the music which begins in the latter is given its fullest measure. Now of all the fine arts music is the language of God; in fact, in the higher heights of music we come nearer to God than in any other of the arts, which are our only methods of attempting to express the inexpressible. What is the greatest painting or the most triumphant architecture or sculpture It is that which leads up nearest the infinite and bids us look beyond. This is the secret of any great canvas. For example, Millet's "Angelus," one of a hundred of the world's great works of art. Can we have religion without music? Yes; the Mohammedans have a very genuine religion without music, for it is rigidly excluded from all its glorious mosques, which are triumphs of architecture that excel anything we have in the Christian world. I have seen just as genuine examples of religious ecstasy in a mosque as in a Christian Church, but nevertheless it is true that a songless religion is a bird whose wings are atrophied. As in our bodies Nature often compensates the loss of hearing by increased acuteness of sight, so in Spain and the Ganges Valley the disciples of Islam have reached a far higher light in adulectum than either the Christian or pagan temples of the world.

Dante's Paradiso ends in the Primum Mobile. It is hard to put into words what this means. In New Testament language, "Eye hath not seen nor ear heard the things which God hath prepared for them that love him," and Paul puts it stronger, as those things "which it is not lawful for man to utter." According to Dante, in this Primum Mobile there is neither our limitation of time and space nor any of those dualisms of which this puzzling world of ours is full and which are the basis of all our thinking. In heaven, according to Dante and the New Testament, they will come to an end. Here we cannot think except by the law of opposites. We cannot imagine day without night, east without west, a hill without a valley, virtue without vice, God without the devil, heaven without hell. In other words, here in this world two and two make four. But in the ultimate heaven, which is the dream of humanity, two and two may make five. "There shall be no night there," says Revelations; that is, the antinomy which makes darkness by its absence a necessity of light will be done away with. And so in the Primum Mobile of Dante, as well as in the vision of St. John, we have no such thing as the presence of vice the opposite of virtue, of tears the opposite of joy, of the devil the opposite of God; they are all swept away. How this is we cannot know because of the limitation of our faculties. We cannot imagine such a heaven; that is, where there is no time or space, or body and where we think without a brain, any more than can we imagine how God looks. For in the last analysis the Infinite is beyond the power of thought to think—much more of language or music or color or form to express. When we can answer where space ends or when time begins, we can answer what God is like or what in the hereafter man will become.

THE SUNDAY SCHOOL.

Second Series—A Study of Special Habits.

By W. L. SHELDON, Lecturer of the Ethical Society of St. Louis.

CHAPTER VIII.

DECEPTION.

Proverbs or Verses.

"Deception and treachery make no man rich."
"It is an ill thing to be deceived, but worse to deceive."

> "O what a tangled web we weave,
> When first we practice to deceive."

"Who has deceived thee as often as thyself?"—Franklin.
"He who whispers, lies."
"The truth will out."
"We live by reposing trust in each other."—Pliny.
"Men are never so easily deceived as when they are endeavoring to deceive others."—Rochefoucauld.

Dialogue.

Did you ever in your whole life by any chance know of a person who tried to deceive? You smile at my question, do you? But why? "O," you answer, "because there so many persons who are guilty in this way." Do you mean that an immense number of people are always receiving somebody? "No," you add, "not always, of course; but they do sometimes."

Are they usually glad to have other people know of it and observe that they are doing this? Do they take pride in being able to deceive? "Usually not," you tell me. How, then, do they act? "Probably they try to hide it or not to have it discovered," you confess.

You think it is a little as if they were ashamed of it? But is it always so with such people, would you assume? "O, they may not care, or sometimes they even boast of it," you reply.

But what sort of persons would *they* be who boasted of being clever at deceiving? "Why," you explain, "they would be individuals who were decidedly bad, or else persons who had fallen into the habit of it so completely that they did not think anything about it."

Is that the only reason? Do you think that a person could ever be trying to deceive, and yet not quite know that he was doing it? "Yes," you admit, "that might sometimes take place."

Do you believe that this could occur the first time the person tried it? "No," you add, "probably the first time one tried it one would be sure to be aware of it." It is possible, is it, to fall into the habit of deceiving, so that one may do it without really being conscious of it?

But what does a person do when he tries to deceive? Is it always an outright lie? "No," you say, "people may not want to go as far as that." What is it they do, then? "Well, for instance," you point out, "they avoid giving a straight answer. They may say something which has two meanings to it."

How can that be, I ask? "O," you assure me, "we might use words which meant one thing to us, and yet we could know that the person we are speaking to did not understand the words quite in the same way. That is one way of getting around the truth and avoiding a straight answer."

But if any one has ever done this to you and you have found it out, how do you feel about it? Do you then appreciate all the distinction he has made and rest satisfied that he has told you the truth?

"No," you continue, "when that is done to *us* we are liable to call it a lie outright." I suspect this is almost everybody's experience. They do not think of it in that way when they do it to others. But when it is done to *them* there is no distinction in their minds between the black and the white lie.

After one has been deceiving you in that way, when they tell you something the next time, how do you feel towards them? "O," you exclaim, "we do not take what they say for certain. We have our doubts. We think perhaps they are trying to mislead us."

Who, then, suffers the most, do you suppose, in the long run in that way, the one who is deceived or the one who deceives? For my part, I am strongly inclined to think that the deceiving person in the end gets the worst of it. People do not trust him.

But have you any idea that a person could really deceive himself as well as other people? "Yes," you insist, "that might happen." How is that possible? It seems almost absurd. Can I not know what I am doing, or what I am thinking, or what I feel?

"Yes," you continue, "but one can cheat one's self about one's motive." You mean that if I asked you why you did a thing, you really may have one reason for it and tell me another? And by and by a person can deceive himself in that way by inventing reasons for conduct which at former times he would have been ashamed of?

You see, then, that one may not only deceive other people by one's words, but also mislead one's self in regard to one's reasons or the motives for one's conduct. And so it is possible, perhaps, for a man to tell a straight lie to himself.

What do people deceive for? Why do they do it? Why should they not always come out at once and tell exactly what is on their minds?

"Well, for one reason," you point out, "they may take such a course in order to escape punishment. Perhaps they know they have done something which they have been forbidden to do." But do they really get punished in any other way, do you suppose? "Sometimes," you admit.

In what way, for example? "They may be found out," you say, "and then people lose confidence in them." Besides that, they feel mean in themselves, don't you think, at least at first, when they have been deceiving?

What other motive can you suggest for such conduct? "Well," you continue, "they may do it in order to have persons think well of them.'

You mean that they will run the risk of losing another person's respect simply in order to be respected more? I fear you are right.

You have heard the phrase about people who put the best foot forward, or make the best outside possible? And are such persons found out? "Probably?" Why, I ask? "Because," you add, "they fall into the habit of it, and then people begin to notice it and laugh at them for it."

But can there be even worse motives for such conduct? "Yes," you answer, "they may do it in order to gain something from somebody else." But does that not strike you as positively vile, for a person to deceive not merely to avoid punishment, or to look better in the eyes of others, but actually in order to get something from other people?

When we discover that persons have treated us in that way, we just despise them, do we not?

Speaking of this habit of deceiving, how does it usually show itself? "Why," you explain, "it is by the way people talk, what they say to others. One deceives usually by means of words."

But is that the only way? Do you think it might happen that a person's words could be absolutely true, no deception in them at all, and yet that he might be deceiving right along? "Perhaps," you admit; 'he may say one thing in words, and change the impression by the look on his face."

Is he really guilty, then? He has spoken the exact truth. "Yes," you insist, "but it is deception, nevertheless. He assumed that look on purpose."

Is it only with the face or in what one says that one can mislead? Might not the face look all truth, and the words be true, and yet a person be able to deceive? "You hardly see how that would be possible?" But what about the tones of one's voice? Is it possible, for example, to say something true, and yet to change the effect of it by the way the words are spoken, or the way you pronounce them?

Suppose I say of a certain individual: "He is a nice man." Can those words have more than one meaning? Would they always imply that I thought the man I was speaking of was really a fine person whom I truly admired? "Not necessarily," you confess.

What makes the difference? "One might throw a tone of contempt into the language," you add. "One could emphasize the word 'nice' and really speak as if one were despising the person."

By the way, is it an easy thing, do you suppose, always to avoid deceiving? "No," you reply, "sometimes it comes very hard, indeed." Then you believe that occasionally it may seem more natural or easy to be deceptive than to speak the exact truth?

Do you mean, then, that we could fall into this habit as a matter of course, so that we need to be on the lookout in order to escape it? "Yes, it looks that way," you confess. I must agree with you. It comes very hard sometimes to tell the straight truth. One of the easiest habits to fall into is this habit of deception.

But why is it so easy? Why should we fall into it so readily? "Well," you answer, "sometimes it may be the quickest way of getting out of a difficulty." You are right. It may not help one out of a difficulty in the long run, but it does so for the moment.

Do boys and girls ever purposely mislead each other? Or do they only deceive grown people? "Perhaps," you say, "they more often try to deceive grown people." And why? "As to that," you continue, "for one reason it may be easier to do so. Boys and girls know each other and are on the lookout for each other."

I wonder what you will think about one other point I wish to put to you? It is bad or mean to deceive anyway, but which is worse—to mislead a person who thoroughly trusts you, or a person who may not like you, perhaps despises you, or has no care for you at all? "In that case," you say, "it would seem even worse to deceive the person who trusts us."

What sort of feeling may come over us sometimes if we have deceived and got ourselves out of a difficulty and afterwards begin to think about it? "Why," you add, "perhaps we feel ashamed." Anything more than that? "Yes. We wish that we had not done it."

And why? "Well, for instance," you continue, "it makes one feel mean, or as if one had done something mean. It makes one despise one's self."

Do you fancy that one could go on in this way, being deceptive for a long while, and never come to the point of telling an outright lie? "Probably the lie would come, too," you confess. I am afraid you are right. One begins by recieving or trying to avoid the straight truth, and by and by one comes to telling outright lies.

At any rate, when any one has deceived you, you usually feel, do you not, that the same person might lie to you the next time?

Points of the Lesson.

I. That we can deceive by the way we speak, the way we look, the way we act.

II. That we can deceive by using words in one sense when we know they are understood in another sense by those who hear them.

III. That people who begin by deceiving others, come by and by to deceive themselves.

IV. That if we begin by being deceitful we shall end by telling lies.

V. The deceitful people are always found out after a time and then they are always distrusted by other people.

VI. That deceitful people may not be believed by others, even when they tell the truth.

VII. The deceit usually injures the deceiver more than the person deceived.

Duties.

I. We ought to be straightforward in our language and dealings with others.

II. We ought to be straightforward and true in our dealings with ourselves.

Rhymes.

"Boy, at all times speak the truth"—

FURTHER SUGGESTIONS TO THE TEACHER.—This lesson should be developed with any number of anecdotes. Some of them probably will be suggested by the children themselves. On the other hand, as far as possible, keep mainly to the general subject with regard to deception through words or looks. Avoid overlapping and entering upon the lesson dealing with "Cheating" or the one concerned with "Exaggeration." At the same time, after having taken up one of these topics, the teacher may naturally refer again to it. But avoid anticipating. The general subject of "Cheating," "Deception," "Exaggeration" or "Untruth" covers such a wide field that it is well to come back to it a number of times. Yet the children will tire of it if the series is made continuous. It is well, therefore, to take up a theme in this way under different topics. One should be especially cautious when bringing out comparisons as to what forms of bad conduct are worse than others, lest for an instant we allow the children to feel as if the lesser evil were of small consequence.

THE STUDY TABLE.

Book Notes.

On the table lies a book from Funk & Wagnalls Company that has happily surprised me. The title was anything but likely to win attention. It is "Kuloskap, the Master." The book consists of Algonkin legends, translated by Charles Godfrey Leland and John Dyneley Prince. There are in the book ten tracings after Indian birch bark designs, besides other illustrations. The effort of Mr. Leland is to translate metrically old Indian legends. These lines tell how the principle of good, Kuloskap, and his brother Malsum, the principle of evil, were born; and how from birth the good spirit outwitted the evil one. It is an Indian Bible, so far as the legends of creation and a great flood are concerned. The preface says that very few persons are aware that there has perished, or is rapidly perishing, among the red Indians of North America far more poetry than was ever written by all the white inhabitants, and that this native verse is often of a very high order. The Indian legends, or traditions, were in fact all songs, and should be repeated in other languages in a poetic form. All early language is of the song sort, just as it is with birds. The story of these legends as told by Mr. Leland is extremely interesting. Mr. Prince, who aids in the production of the book, is a professor in Columbia College, and has done his work not only as a labor of love but as an expression of high scholarship. There is a great deal in the volume that must interest religious students, as well as lovers of poetry and history. In fact, it is one of the marked books of the season.

From Charles Scribner's Sons comes "The American Merchant Marine: Its History and Romance from 1620 to 1902." On the whole this is one of the most valuable contributions to American history during the last twenty years. It ranks close after the work done by Mahan. It is not a history of the war navy, but of the merchant marine of America. Now that there is a new growth of American maritime interests and a new effort to build up a merchant marine (without subsidies, we hope), this book is peculiarly timely. We want it to be particularly seen that American prosperity on the seas has depended upon individual tact and enterprise, and not on governmental interference. The book unfortunately has a twang in favor of something else. The intelligent reader will be able very easily to draw the logic of events himself. He will not be likely to request Congress to apply the doctrine of protection to the high seas.

On the table lies a little volume from Orange-Judd Company on "Asparagus Growing." This is a capital little handbook and one of a series on gardening, lawn-making, etc., intended to make it easy to build a country home. Each volume costs but fifty cents, and I think them very well adapted just now to the wants of the people, who are pushing out of our cities into the suburban districts.

From the Open Court Company I am in receipt of two remarkable books, one "The Principles of Bacteriology." It is getting to be high time that bacteriology became a science of the common people. It is a big term, which must become as familiar as biology and chemistry. It covers a new world, but that world concerns every human being, every household, and every room in every house. This book fortunately is written in the style that makes is very readable. Any intelligent person can get from it that technical knowledge which will enable him to comprehend quite clearly the causes of infectious diseases, immunity, protective inoculation, and the prevention of disease by combatting the cause. The other book from the Open Court Company is entitled "Organic Evolution," and is a first book on the subject. I had supposed, when I first saw a notice of this book, that it was too technical for common readers. On the contrary, it is a capital book for the household. It is superbly illustrated, and if you want to get at the evolution of man, in the light of most recent science, you cannot find a better volume. I wish that every reader of my book, "Our Heredity from God," would supplement the reading of it with this volume from the Open Court Company.

Another volume from Funk & Wagnalls is admirable. It is entitled "The Spirit of the Ghetto." The book consists of studies in the Jewish quarter of New York, by Mr. Hutchins Hapgood, and drawings by Jacob Epstein. The Jewish quarter of New York is generally supposed to be a place of poverty, dirt, ignorance and immorality—the seat of the sweatshop, the tenement-house, where the "red lights" sparkle at night, where the people are queer and repulsive. Well-to-do persons visit the Ghetto merely from motives of curiosity or philanthropy; writers treat of it "sociologically," as if it were a place in crying need of improvement. "That the Ghetto has an unpleasant aspect is as true as it is trite, but the unpleasant aspect is not the subject of the following sketches. I was led to spend much time in certain poor resorts of Yiddish New York, not through motives either philanthropic or sociological, but simply by virtue of the charm I felt in men and things there. East Canal Street and Bowery have interested me more than Broadway and Fifth Avenue. Why, the reader may learn from the present volume—which is an attempt made by a 'Gentile' to report sympathetically on the character, lives and pursuits of certain east-side Jews with whom he has been on relations of considerable intimacy."

The greatest miracle of history is the Jew. His intense nationality, his dogged resolution, his adaptability without losing his personality, is in sharp contrast with everything else that has come out of the past.

The oldest of all races, yet ever able to compete with the younger and newest, the Jew in modern civilization stands by himself alone. Yet never alone; for he has not stood apart from other races, nor has any other race come into contact with the Jew without benefit. The Aryan stock would have failed of its splendid achievements without Semitic co-operation. This book leads us to ask, Is the Jew at last to be absorbed in cosmopolitan internationalism? What is to become of the distinctive Jew? E. P. POWELL.

The Christian Point of View.

Three Addresses. By George William Knox, Arthur Cushman McGiffert and Francis Brown, Professors in Union Theological Seminary. (New York: Charles Scribner's Sons, 1902.) These three addresses were delivered in Union Seminary, without prearrangement, within one academic year. They are indicative of a very clear theological tendency at the present time. It is the tendency forecast by Amiel when he wrote in his "*Journal Intime*" that our greatest need is to displace the religion which has merely taken Jesus for its object with the religion which Jesus himself professed. In common with President Hyde's "Jesus' Way" and Prof. King's "Theology and the Social Consciousness," these three addresses are an attempt to search and reinterpret what Paul called "the mind of Christ." They appear as a kind of swift and immediate fulfillment of Miss Jane Addams' words in "Democracy and Social Ethics" to the effect that "the cry of 'Back to the people' is always heard at the same time as the religious cry of 'Back to Christ,' as though we would seek refuge with our fellows and believe in our common experiences as a preparation for a new moral struggle."

With the common motive of interpreting the mind of Christ, each of these addresses has its special goal. Prof. Knox speaks of "The Problem for the Church." He thinks that the Christian world is being forced back from all outworks, back through all interior lines of defense, and once more within the confines of the Church itself is raising the inquiry, What think we of God? He believes that this question is forced upon the Church just because she "is not asleep in a cloister, but participates in the interests of living men." His answer to the question he raises is that whatever may be the conception of God we are able to get from deeper interpretations of nature and of the average human experience, the experience and interpretation of God which Christ had is still for us the normal. This way of thinking of God makes supreme what Christ made supreme. "It takes the place of honor from ontology and science and gives it to ethics." "To disentangle the worship of the Christian God from the nature worship which has usurped its place, and to make Christian love supreme in the mind of men, this is to solve the problem for the Church and for the world, for this age and for all time."

Prof. McGiffert speaks of "Theological Reconstruction." In his judgment the constructive principle in Christian theology must be "the life-purpose of Jesus Christ." This, he explains, does not mean that we are to attempt a reproduction of his teaching upon all the matters that he touched, because we cannot be sure of the genuineness of many of his utterances recorded in the gospels. But to base Christian theology upon Christ means to make the controlling purpose of his life the controlling purpose of theology. "Modern criticism has served only to make clearer than ever before Jesus' life purpose, and there need be no fear that criticism will ever obscure it. . . . To make earnest with the life purpose of Christ; to make it absolutely controlling in Christian theology, and upon it as a basis to reconstruct our traditional systems from the bottom to the top,—this is the task of Christian theologians, of Christian thinkers in general."

The final address in the volume was delivered by Prof. Brown to the graduating class at Union during the present year. Its subject is "The Religious Value of the Old Testament." Its criterion is similar to that applied in the preceding addresses. That in the Old Testament which had religious value to Christ may be said to have permanent religious value. That which the fine spiritual instinct of Jesus felt to be eternal in the ancestral scriptures may be confidently believed to have for all men undying worth. From this point of view Prof. Brown concludes that in these older scriptures "there is true religion with the value of originality, the value of large setting in the history of men, the value of abundant detail, the value of mighty experiences, the value of divine knowledge embodied in literature, the value of strong imperatives, the value of the penitent's confession, the value of the seer's vision." It may be added that in the treatment of these three related subjects there is great freshness, vigor and freedom. There is no trace of cant, no merely lingering grasp of tradition in the appeal to Christ. It is an illustration of many tendencies coming from many directions to make a new and more confident appeal to the great Master of spiritual vision to interpret for us anew our present tasks.

F. E. DEWHURST.

Two Historical Novels.

These two specimens of the historical novel are as far apart in their method of treatment as their subjects are in space and time and as the American from the dweller in Poland. Belshazzar, by William Stearns Davis, deals in an entertaining way with the fall of Babylon under the hosts of Cyrus, the time of the action being a little over a year. The Pharaoh and the Priest, by the Pole Glovatski, treats of Egypt during the transition from the twentieth to the twenty-first dynasty, and covers the events of several years. The American has carefully informed himself respecting the latest knowledge concerning the country and times in which he has chosen to lay his plot; the Pole has been content to take the traditional opinions about the people whom he tries to make live on his pages, though the correction of these opinions is abundantly possible wherever libraries exist. Belshazzar gives us a plot in which true love, with a simple movement which is never sluggish or tedious, advances, through trial, indeed, but trial never strained to the impossible or to the breaking point, to a pleasant and plausible ending, while a kindly atmosphere predominates. The Pharaoh and the Priest drags through seven hundred pages, amid wonders that are impossible and with dialogue that is aimless, tedious and superfluous, tinged by the miserable *Judenhetze* of the European continent, yielding few of those touches of nature which make the whole world kin. Yet in the two books the material is much the same; priest and monarch play major parts in both, and intrigue, plot, and counterplot abound. In short, Belshazzar, to the American taste, is eminently readable; we apprehend that Glovatski's book will not prove a favorite here.

One is tempted to philosophize here, to say: Here is the result of different conditions. This one wrote in happy, free, prosperous America; the other toiled in unhappy, oppressed Poland. But that might be falla-

*Belshazzar: A Tale of the Fall of Babylon. By Wm. Stearns Davis. New York: Doubleday, 1902. $1.50.

**The Pharaoh and the Priest. An Historical Novel of Ancient Egypt, from the Polish of Alexander Glovatski by Jeremiah Curtin. Boston: Little, Brown, 1902. $1.50.

cious. The difference is perhaps individually temperamental, or it may be broadly racial. At any rate, Belshazzar is much the more pleasing of the two volumes, is closer to history, and altogether the healthier reading.

GEO. W. GILMORE.
Meadville Theological School.

THE HOME.

Helps to High Living.

SUN.—The star that shone in Bethlehem,
Shines still, and shall not cease.

MON.—Tell thy heart that sorrow need not come in vain,
That the lesson taught her far outweighs the pain.

TUES.—Toward some infinite depth of love and sweetness,
God's gifts bear man's reluctant soul.

WED.—Thine eyes are blinded by their tears,
Or thou wouldst see thy treasures wait thee.

THURS.—I thank thee, Lord, that thou has kept
The best in store.

FRI.—The past and the future are nothing,
In the face of the stern today.

SAT.—Wisdom and sight are slow in poor humanity,
If thou couldst, poor soul, in Him,
Thou wouldst find peace and rest.

Adelaide A. Proctor.

What November Brings.

November brings the snowflakes,
So beautiful and fair,
It brings the whistling north wind,
The cold and frosty air.

November brings the dark clouds
That go scurrying through the sky;
It brings the heaps of crinkled leaves
That on the brown earth lie.

November brings the evenings,
So long for work and play,
It brings that happy, happy time—
The glad Thanksgiving Day.

—*The Child's Garden.*

Plants Which Cough.

Man has not a monopoly of coughing. Before there was a vertebrate on the earth, while man was in process of evolution through the vegetable world, *Etada Tussien*—that is what the botanists call him, while we know him as the "coughing bean"—coughed and blew dust out of his lungs. Recently botanists have been giving special attention to this bean, and tell interesting things about it. It is a native of warm and moist tropical countries, and objects most emphatically to dust. When dust settles on the breathing pores in the leaves of the plant and chokes them a gas accumulates inside, and when it gains sufficient pressure there comes an explosion with a sound exactly like coughing and the dust is blown from its lodgment. And, more strange still, the plants get red in the face through the effort.—*London Express.*

Mark Twain's Cautious Questions.

Senator Stewart, of Nevada, tells a story of Mark Twain's early days in Carson City.

"At that time," said Senator Stewart, "the humorist had not attained to the philosophic calm which comes with college degrees. He was a journalist, and an unterrified one. In Carson City he boarded at the home of his brother, who was a model citizen and a Christian.

"One morning I was a guest of this brother at breakfast. We had just seated ourselves at the table when a voice drawled from the stairway above:

"'Have you read the Scripture lesson this morning?'

"'Yes,' was the reply.

"'Had family prayers?' continued the voice from above.

"'Yes, Sam,' said the host, smiling at me.

"There was a pause and then in the now well-known drawl came the further question:

"'Said grace?'

"'Yes,' responded the patient head of the household.

"'All right, then,' came the cheerful comment from the stairway; 'I'll be right down.' And presently the irreverent youth, who in a few years was to promote the gayety of nations, joined us at the breakfast table."—Saturday Evening Post.

How Sea Birds Quench Their Thirst.

The question is often asked, "Where do seabirds obtain fresh water to slake their thirst?" But we have never seen it satisfactorily answered until a few days ago. An old skipper, with whom we were conversing on the subject, said that he had seen these birds at sea, far from any land that could furnish them water hovering around and under a storm cloud, clattering like ducks on a hot day at a pond, and drinking in the drops of rain as they fell. They will smell a rain-squall a hundred miles distant, or even further off, and scud for it with almost inconceivable swiftness.

How long seabirds can exist without water is only a matter of conjecture, but probably their powers of enduring thirst are increased by habit, and possibly they go without water for many days, if not for several weeks.—Golden Days.

Dollars in Odd Shapes.

Under the law, a silver dollar may be a grain and a half over weight or a grain and a half under weight, and this "limit of tolerance" applies to all of our silver coins. In other words, they are not allowed to vary more than that much from standard. In the case of gold pieces, the limit is half a grain either way, up to the eagle; a variation of as much as one grain being permissible in the ten and twenty-dollar pieces.

Whenever a fresh batch of dollars is turned out at the mint, samples are forwarded to the Treasury at Washington, where they are put through a very curious process. Each dollar is first weighed on exquisitely delicate scales, to make sure that it is heavy enough and yet not too heavy. Then it is passed between two steel rollers again and again, until it is flattened out and transformed into a thin strip of silver—a sort of ribbon—a foot and a half in length. Then it is put beneath a little machine provided with several small punches by which hundreds of tiny disks are punched out of the metal strip.

Now, the object of this performance is to obtain samples of metal from all parts of the dollar, inasmuch as it is conceivable that one portion might be richer in silver than another. The little disks are shuffled together and a few of them taken at random from the lot, are subjected to an assay. Thus the fineness of the material of the dollar is ascertained with absolute accuracy, and, the weight having been already determined, the value and correctness of that coin are perfectly known.

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THE FIELD.

"The World is my Country; to do good is my Religion."

Heroes.

O' course I admire your generals an' sech,
Pres'dents, statesmen, an' admirals, too,
All them that jest knows the best way how to fetch
A country in danger safe through;
That knows how to fight, when there's fightin' on hand
That's courageous, far-seein', an' brave,
That's nuther afeared on the sea er the land,
An' ain't even scart o' the grave.

O' course they are great men an' heroes, all right,
T' admire an' look up to,—an' yet
My feelin's goes out more to-wards them that fight
In the ranks, side by side, an' don't get
Much share in the glory, an' honor, an' fame,
No matter how brave er how true,
My feelin's goes out to-wards them you don't name.
I call some o' them heroes, too.

An' then besides them there is others that strives,
Here and there, agin all sorts o' wrong.
The world through; you know 'em,—them brave folks whose lives
From beginnin' to endin' are strong,
Unselfish, an' cheerful, an' gentle, an' pure;
Them that fights the gant wolf from the door,
Day in an' day out,—God knows what they endure;
That are patient and stanch to the core.

Them that does what they have to do, year after year,
Uncomplainin', an' hopeful, an' strong,
Kep' up from within, without ever a cheer
From the crowd, nary trumpet er song,
No excitement ner nothin' that most on us needs—
Or has got in our heads that we do—
To encourage an' help spur us on to good deeds,
I call such as them heroes, too.

It's comparative easy to keep in the line
When the crowd is a-marchin' our way,
When in soul-stirrin' strains a drum an' fife jine,
An' we're longin' to be in the fray.
But heroes that counts most are them, seems to me,
That have got enough courage to fight
All alone, agin odds, where there's no one to see,
An' keep on—jest because they are right.

—GAZELLE STEVENS SHARP.

Foreign Notes.

THE ENGLISH EDUCATION BILL. That new little English monthly, *The Unitarian World*, continues bright and interesting. The November number contains a timely article on the English education bill, which many are trying so hard to understand. It is from the pen of the Rev. W. Copeland Bowie, whom many of us heard in Chicago not so very long ago. He says:

"The bill professes to give England, for the first time, a truly national system of education, and if it could make good this profession it ought to be welcomed by all lovers of justice and friends of progress. Because it fails to do what it professes, wide-spread opposition has arisen all over the country. Its chief offense lies in its refusal to adopt the root principle that effective public representative control shall go hand in hand with taxation. Whether borough and county councils, or universal school boards with new and adjusted ideas, should exercise the control, is a less important question, and is one upon which equally sincere friends of education are divided in opinion. If, as Mr. Balfour suggested in his speech at Manchester, the bill is amended so that supreme and effective control of primary and secondary education will be exercised by the publicly elected authority, I imagine there are many people who would surrender the school board system in order to secure unity of aim and administration throughout the length and breadth of the land.

"I admit that Mr. Balfour is right when he urges that the bill lessens and does not increase the power of the clergy over the education of the children. The clergy of the Angelican Church at the present time may be said to have complete control over about one-half of the elementary school education of England. The Bill, instead of putting an end to this injustice, perpetuates it, and makes fresh demands upon the public purse for the support of denominational schools. The introduction of an element of public representative control is doubtless one step in advance; but it is absurd to suppose that an arrangement by which the denominationalists are allowed a representation of two-thirds, and the community, which is called upon to pay, one-third on the management of the schools, can be accepted as a just or satisfactory settlement.

"The Bill perpetuates another crying injustice in that it excludes from the profession of teacher, in one-half of the elementary schools of England, large numbers of able men and women simply because they do not happen to belong to the Angelican Church. It is true that the Bill does not increase this evil, but it leaves it untouched, and this involves not only a grave injustice to teachers, but a serious loss to education. I have searched Mr. Balfour's speech at Manchester in vain for any indication that this grievous wrong is to be undone."

Mr. Barrie exonerates Mr. Balfour and Mr. Chamberlain from the suspicion of any "deep-laid plot to promote clericalism and to injure education." He says:

"The real trouble is that there is no unity of thought or purpose in the nation. The religious difficulty obtrudes itself everywhere. It is not to any appreciable extent a parents' difficulty, it certainly does not concern the child, it is an ecclesiastical, theological and sectarian difficulty; and I am very much afraid that members of the 'Free Churches' are not yet prepared, any more than Angelicans and Romanists, for such separation of so-called religious and secular education as would lead to the establishment of a truly national system of education."

He doubts whether the advent of a Liberal government would settle the Educational question, and this not because clericalism is so powerful, but because there is widespread indifference to education, and in many parts of the country a strong objection to pay a school rate adequate for the needs of the country. This is a statement of grave import to be made of a country claiming to lead the world in all the higher fields of thought and activity.

THE ORGAN AS A THEOLOGICAL ALTERATIVE.—Under this caption the Rev. Alex. Webster wittily discusses the changes going on in the Presbyterian churches of Scotland, which are quietly permitting two great innovations,—the organ and the Higher Criticism; both terrible apparitions to the remnant of the "Auld Lichts," but welcomed and promoted by the "New Lichts."

"The promotion of the organ," he says, "goes on with remarkable rapidity. Encouraged by the boundless generosity of Mr. Carnegie, it rises loftily in every church. The organ builder is busier even than the printer of critical literature, and unwittingly provides for the music of the theological advance. If the patriotic millionaire had proposed to himself the loosening of the grip of Calvinism on the souls of his countrymen, he could not have chosen a more powerful means of doing it than the giving of organs to churches. The Scotch are being tuned out of orthodoxy. The 'Kist o' whistles' is doing what the assailant of the confession of faith could not do with his polemic. By music, not by argument, the conversion is being accomplished.

"The singing time of faith has come in Scotland, and the faith sung rejoices in the Eternal Goodness. Overshadowed by Calvinism the spirit had no gladsome song. It could only wail. The dogmatic theology was suppressive of emotion. It produced passiveness, submission, a sombreness of soul which silenced. Any emotion there was went in and moved heavily with 'groanings which could not be uttered.' No musician could think of making 'Reprobation' the theme of an anthem; or of setting the 'torments of the damned' to music. Even to sing of blood was to make a harsh sound. Music can express wrath, terror and pain, but cannot glory in them; it must work out victory over them. A church glorifying the pains of hell is fittingly an unmusical church. The actual effect of Calvinism on worship was to make it a dumb, hard, dull thing. A creed with Satan in it is to be groaned, not sung. Thomas Starr King truly said 'only those elements of the faith and life of every church which can pass into noble anthems, chants and hymns, which can be set to music, are its worthy and enduring elements.

"'Caledonia, stern and wild put its sternness and wildness into its 'Confession,' but the era of its sweetness and culture is finding another and more fitting expression. The heart of Scotland is enlarged, and the fresh vigor and breadth of modern thought, and the sweetness, fervor and sympathy of modern humanism well up and make melody in it.'"

CHRISTIAN SOCIALISM IN BELGIUM.—Mention has been made more than once in these columns of the interesting work carried on by the pastors at Lille and Roubaix, of their Association for the practical study of social questions, their "solidarities," etc. Very naturally this sort of thing has crossed the border and is making notable progress in Belgium, where the synods of both the official and the free churches have occupied themselves with the subject, the latter listening to a masterly address by Pastor Elie Gounelle, of Lille.

The number of solidarities in the country is rapidly increasing, there being already flourishing ones at Namur, Liege and Morville. At Jumet the young people's union has organized a moral and social study club, whose wide awake interesting sessions are attended regularly, not only by members of the union, but strangers, catholics, socialists and free thinkers, as well. M. E. H.

SOME HINTS TO WOMEN ENTERING BUSINESS.

From the moment you engage in any business, says a writer in the *Delineator* for November, you must realize your responsibility. During business hours your time belongs to your employer. Every girl who enters business may as well understand that the ranks are crowded, the supply is greater than the demand, and that incompetent, inefficient, negligent workers are not wanted. Be interested in your work. Avoid complaining to yourself or to others about your work, or talking as if it were a grievance. Take pride in doing your work well whatever it may be. Remember that advancement comes to the painstaking, cheerful young woman who takes an interest in the business. Cultivate a cheerful alacrity, instead of a bored, languid, or, possibly, an antagonistic manner. A neat personal appearance and an appropriate style of dress are likewise important.

A Feast of Good Things.

ST. NICHOLAS IN 1903 PROMISES TO GO FAR BEYOND PAST SUCCESSES.

Professor John Bach McMaster recently wrote to the editors of St. Nicholas: "Thank you very heartily for the pleasure and profit St. Nicholas brings to my boys."

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St. Nicholas announces for 1903 "The Story of King Arthur," written and illustrated by Howard Pyle, a companion story to his famous "Robin Hood," but which readers of the manuscript think surpasses that in the strength and interest of the narrative and beauty of the illustrations. Two short stories by Miss Alcott, written for her own little nieces and never before published, will soon appear in St. Nicholas, with other stories and articles by the author of "Mrs. Wiggs of the Cabbage Patch," by Ruth McEnery Stuart, Frank R. Stockton, Clara Morris, and scores of other well-known writers. St. Nicholas makes a specialty of papers of information, richly illustrated articles on practical subjects, like the Navy Yard, the Assay Office, etc.

The price of St. Nicholas is three dollars a year. The publishers announce that new subscribers who begin with January may receive the November and December numbers free, and so begin the volume and get the commencement of all the serials. The publishers are The Century Co., Union Square, New York.

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Lee at Appatomax, C. F. Adams, net $1.50.
Literature and Life, W. D. Howells, net $2.25.
Studies of Trees in Winter, Huntington, net $2.25.
New France and New England, Fiske, net $1.65.
The Diary of a Saint, Arlo Bates, $1.50, net $1.12, postpaid $1.25.
Napoleon Jackson, Ruth McEnery Stuart, $1.00, net 75c postpaid 83c.
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THE CONGRESS OF RELIGION.

SUNDAY NIGHT MEETINGS FOR CHICAGO AND VICINITY.

BOSTON RESOLUTIONS:

The Congress of Religion, assembled at Boston in its sixth general session, April 24–29, 1900, would set forth the spirit that it seeks to promote and the principle for which it stands.

It recognizes the underlying unity that must characterize all sincere and earnest seekers of God and welcomes the free expression of positive convictions, believing that a sympathetic understanding between men of different views will lead to finer catholicity of mind and more efficient service of men. Hence, it would unite in fraternal conference those of whatever name who believe in the application of religious principles and spiritual forces in the present problems of life.

Believing that the era of protest is passing and that men of catholic temper are fast coming together, it simply seeks to provide a medium of fellowship and co-operation where the pressing needs of the time may be considered in the light of man's spiritual resources.

It lays emphasis upon the value of this growing spirit of fraternity, it affirms the religious value and significance of the various spheres of human work and service, and it seeks to generate an atmosphere in which the responsibilities of spiritual freedom shall be heartily accepted equally with its rights and privileges.

Resolved that we recommend to the Board of Directors to extend as far as practicable the appointment of local committees for the purpose of holding state or local conferences, and in connection with the general officers to foster the spirit represented by this Congress.

BUFFALO RESOLUTIONS:

The Congress of Religion, at its seventh annual session in the city of Buffalo, June 26–July 1, 1901, recognizes the growing conviction of earnest people of every religious faith that the most fruitful and enduring basis for associoted effort is to be found in a common search for the ideal and unformulated truth, and a united effort for the application of the essential spirit of religion to the practical affairs of life, rather than in agreement upon dogmatic premises; and will continue to offer a common platform for snch fraternal conferences as will forward these desired ends, on the basis of absolute mental liberty and respect for individual differences.

WILLING TO HELP.

The following are some extracts from letters received in answer to the circular invitation to co-operate in the Sunday night meetings indicated above. Out of the thirty-eight or more answers received, some merely cordially promise co-operation, while six others give sympathetic endorsement of the scheme.

EXTRACT FROM LETTERS:

Rev. F. E. Hopkins, Pilgrim Congregational Church—Of course I want to meet you more than half way. My church is only a few blocks from Dr. R. A. White's. We do not want to encroach, but will be glad to do as seemeth best to you.

Prof. Herbert L. Willett, University of Chicago—Shall be very glad indeed to join in any effort to accomplish the purposes you are promoting.

William L. Salter, Ethical Culture Society—Shall be glad to co-operate, but Steinway hall is rented for Sunday evenings.

Rev. Edward S. Ames, Church of the Disciples—Shall be most happy to co-operate with you. * * * Will be glad to arrange a meeting in the near future. Hope to hear from you soon.

L. Curtis Talmage, Congregational, Waukegan—I am heartily in favor of the work indicated. We would indeed like to have a meeting in our church.

Rev. Frederick C. Priest, Church of the Redeemer (West Side)—The trustees of the Church of the Redeemer unanimously and heartily voted to co-operate.

Rev. F. E. Dewhurst, Unity Congregational Church (South Side)—Shall certainly be glad to co-operate. Should like to have a meeting in my church.

Rabbi Schrieber—It is a sign of life. I am heart and soul with you in the great work.

Rev. W. M. Bachus, Third Unitarian (West Side)—Am very willing indeed to co-operate. Will be glad to have a meeting in our church.

Rev. Wm. P. Merrill, Sixth Presbyterian (South Side)—I would be glad to co-operate in any way possible.

Rev. Albert Lazenby, Unity Church (North Side)—Yes, I am at your service for Sunday night meetings. Let me in, by all means.

Rev. Frank D. Burhans, Washington Park Congregational Church—I am sure that such effort is most praiseworthy and is coming to be more and more imperative if the interests of the true morality and freedom are to be conserved.

Rev. Chas. J. Sage, People's Congregational Church, 9737 Avenue L—In reply to your kind invitation to "touch elbows" in the uplifting of humanity, I gladly respond in the spirit and the work. I heartily indorse such a movement and shall be glad to offer my pulpit any Sunday evening.

Rev. Frederick T. Galpin, South Chicago Baptist Church—Allow me to express my hearty sympathy with the movement. Our church will co-operate in every possible way, as will I individually, and we would like to plan for a meeting in our church to that end.

Rev. A. C. Grier, Good Shepherd Church, Racine, Wis.—I am anxious to be one to come in on the congress services. I will gladly co-operate in any way I can.

Rev. John R. Crosser, Kenwood Evangelical Church—I shall try to hold myself ready to co-operate with my brethren and even those who would not call me a brother, in any way that will hasten the day of peace and good will.

Rev. A. R. E. Wyant, First Presbyterian Church, Morgan Park—I shall be glad to arrange for a meeting in my church some Sunday evening, to be addressed on such topics as indicated in your circular. I shall be glad to co-operate with you in assisting elsewhere so far as my own church will permit. The illustrated lecture on the Oberammergau and the Passion Play I have given about forty times in Chicago; will be glad to give it in any of the churches in your series.

Rev. Henry F. Ward, Forty-seventh Street Methodist Church—Should be very glad to serve the cause in any way I could myself. I wish the scheme of the work could be extended.

Rev. D. E. Henshaw, Galilee Baptist Church, Robey St. and Wellington Ave.—We would like to co-operate; would like to have speakers for some Sunday night in our church; am willing to speak, if any care to hear me, on some topic of this nature to which I may have given attention.

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